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JUDGE CONNOR DECLINES INVI-TATION

There are few judges in this coun-Groves Connor, of the United States Court for the eastern district of North to. It follows: Carolina. The more intimately he is known, the greater is this true.

The Charlotte Observer's Raleigh correspondent tells of Judge Connor's refusal to become affiliated with the

Ku Klux Klan: "The Ku Klux Klan has been campaigning for memberships among some prominent North Carolinians, one of them being Federal Judge H. G. Connor. During his lecture to the striking railway shopmen in yester-day's injunction hearing the vener-able jurist let it be known that "A certain organization" indirectly invited him to become a member.

This organization was against the Catholics and the Jews, so I couldn't join in, Judge Connor said, adding that he did not believe an organization with such ideals would be the best for this country, where every citizen is accorded the right to worksip

pleases. "I would not belong to an organization unless I can conform to its rules,' he said, assigning that as his reason for disregarding the invitation to get into the robes and mask. The Ku Klax has given many citizens in positions of great responsi-bility an opportunity to Join its

And Judge Connor is admired as much for his wisdom as for any of the other fine parts that go to make up a good and relatively great man.

THE ART OF FORGETTING

It is said that wanting things that we cannot have and which we could the right of the employed to full opvery well be without causes much of the disappointments of life. An ancient philosopher is credited with the saying that he was wealthy in ing should be the return for efficient being able to do without so many service and the more that can be things, "Forget it," has become a popular bit of modern slang. Suppose we should practice the art of forget-, terest and mutual service, the betting, not only forgetting the desire for a multiplicity of things beyond cial service means following the exour reach, but forgetting the disa-ample of the Master, who came not to grecable things of the past. To many be ministered unto but to minister, people it would be a rejuvenation.

It is a question which class of unhappy people is the largest, those bring the members of the church to who make themselves miserable by longing for things beyond their means or those who warp their lives by harboring the things that should be forgotten.

The person who harbours all the petty annoyances, the vexing irritations, the mean words, the unkind acts, the wrongs and the disappoint- b yhim. But no sensible man would ments he has suffered is travelling a road that leads straight to permapent unhappiness if not to an insune

No superior person ever does this, for the one who does it cannot be superior. His faculties are too much warped, his vision is blurred. He can have little wholesome initiative and no poise. He cannot build character worth while because his thoughts turn inward like an ingrowing toe nail, not outward for the absorption of more strength.

You have often heard the expression, "I can forgive but I can't forget." But no one can do any such thing. You can only say that you forgive while making the mental reservation to remember. While if you forget first, there will be no trouble about forgiving. Pretty soon you will see that it is not worth thinking about one way or the other.

Passing by the annoyances or the irritations or the petty injustices and thinking of more important things in life is like leaving the brush and bushes and drift that clutter up a winding foot path and passing out into the broad and clean highway, where you can cease to think of your feet, and hold your head high and behold the far spaces, the widening rivers and the far flung horizons.

"Holding a high head" has a deeper meaning than is commonly supposed. The high head which comes of mere vanity and the attempt to be disdainful is nothing and is justly and quickly sized up as opera-bouffe. But the high head which comes from a determination to respect one's self too much to be a quibbler, a nagger, or Samuel F. Coakley, dec'd, all persons a resorvoir of petty recollections, holding claims against the estate of gives polse, and universally challenges

be placed before the Episcopal Genvention which assembled at Portland, R. B. Redwine, Atty. Ore. This declaration is described as a call for a fundamental change in the spirit and working of our social and industrial life. There is little doubt that the declaration will be passed in substantially its present form. It is significant in the fact that it is commitment of one of the great protestant religious orgainzations to

a practical application of christianity social and industrial life on the basis of human fellowship instead of the old hair splitting doctrines which in no way touch the needs of the modern life. There is no question of the fact that the attitude of the peois undergoing a profound change. Those who are interested beyond the more superficial phases of church BUY YOUR HOSE at Ab Joseph's polity may get a very graphic idea Special Hosiery Sale. try who command more respect and polity may get a very graphic idea admiration that does Judge Henry of this change that is going on by reading the declaration just referred

"Christian social service means the application of the principles of the Gospel of Jesus Christ to all the relations into which men and women are brought, whether in government, industry, social or political life.

"Anite obedience, by all Monroe."

"Tenant of the principles of the JUST RECEIVED—Car load Cow-Chow.—Gulledge & Snyder.

FOR SALE—Oakland car, in fair condition. J. F. Peach, 412, Hill street, Monroe.

law of duty toward one's neighbor—a neighbor being every person, with whom one can establish the relationship of service.

We understand the christian religion to have a larger meaning and field than has been commonly recognized and that its message concerns justice and righteousness, fairness and the application of the golden rule, to all men by all men, in whatever posi-tion or relation in life they might be. We understand that a position of any advantage conferred by material means, education, social or official position, carries with it responsibility towards those with whom one has to deal and forgetfulness of such responsibility means the disobedience of the law of God.

"The church must serve all people, the unpriviledge, and the priviledged alike, and must continue to stand for mercy, charity and compassion toward that it must stand for social justice, remembering that Jesus Christ died for all and that one soul is in His sight, and should be in the sight of

his disciples, as proclous as another. "Those who are in position in busmess, professions, or any calling in ife, where they have the service of thers, whether as wage earners or in my other relation, should recognize portunity of self-development. The phasized above the value of property. Wages sufficient for a wholesome liv done in making the employer and the employee partners in business with a feeling of common and friendly in-

"We understand that christian soand to mean obedience to the law of God. "Thou shalt love thy neighbor as thy self," and that it is our work to realize this and so to fill out the ideal of Christ toward humanity

"A larger meaning and field than is commonly recognized." Christ never assaulted any of the institutional evils of his day in terms. But he said a great deal about love. Such institutions as slavery and poligamy, so universal in his day, were not condemned to-day argue that they were right because he did not specifically condemn them. He knew that the downfall of one evil would simply result in the substitution of another until the time had come when men could be controlled by love, and when they should be so controlled, such evils would pass away. He spoke of the water of life which he gave. Love is the solvent of all evils. Love must become the motive power of life before the evils which suppress the better impulses of men can be abolished. No form of force, however benevolent, can do this, for no form of human agency can long continue wholly benevolent when entrusted with too much power. Every agency must be constantly nourished by the water of life if it is to remain highly useful, This argument does not mean, of course, that outbreaking evils shall not be suppressed by force, but it does mean that unless society is operated on a basis of love the suppression of one evil will but be substituted

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by another one.

Rowden cotton	23.25
Short cotton	22.25
Eggs	00
Hams	27.50
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Cotton seed	51
Beef cattle 4	to 5
Irish Potatoes \$1.00 to	\$1.25
Beeswax	20
Onions	\$1.00

NOTICE OF ADMINISTRATION

said deceased are hereby notified to admiration.

THE PRACTICAL APPLICATION
OF THE GOSPEL
The National council of the Episcopal church has adopted a declaration of social service principles which will

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of the last will and testament of S. F. Coakley, dec'd.

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Office Over Lee Griffin's Store.

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ple, including the organized churches, on the interpretation of christianity, Grove camp ground. Would sell.—J. A. Winchester. Phone Winchester

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